

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

BOMBAY MISSION.

The seed that has been sown in this field, by Hall and Newell, though it lies buried long, will yet we believe produce an abundant harvest—Mr. Stone, in a letter dated Bombay, March 30, says,

There seems to have been quite a change in Bombay recently, among the natives, in regard to books; *they now ask for our Scriptures, instead of tracts.* Several Brahmins told me the other day, in my offering them books, they did not want the books made by the Padres, but "give us your Scriptures, which you say God gave for the instruction of all men, and we will receive and read them—we wish to know what God has spoken, we care not what man says." I regretted I had not a copy of the Gospel at hand. Dear brother what does this state of feeling intimate? Does it not indicate that the Spirit of the Lord is invisibly directing the minds of the people to the proper source for divine instruction? And does it not intimate the course to be pursued by those who are sent forth to give them Christian instruction? viz. to give them the pure word of God, and to explain and enforce its truths? I have, for some time been of the opinion, that many of us have relied more on human than divine means for converting the heathen.—You understand me, there has been more dependence on tracts, than on the word of God, and simple and affectionate preaching of the Gospel. The demand for the Scriptures is increasing, but we have none to give them. The mission have voted to reprint 5000 copies of Luke at the expense of the American Board. We rejoice to hear that a printer is probably on his way to Bombay ere this, to take charge of the printing department.

On this novel request—Give us the *Scriptures*—we wish to know *what God has spoken, we care not what man says*—the Editor of the Richmond Telegraph has the following appropriate comment:

This remarkable language is the request of the blinded heathen in Bombay, of the brahmins, the highest caste. Well may he ask, and the question deserves the serious consideration of American Christians.—*What does it mean? What does it indicate?* By the date of the letter, it appears that at the very time a widow was devoting \$100 of the avails of her industry to the foreign distribution of the Bible, and a few Christians in Virginia were looking to God to direct them in the work: At that time, and before the adoption of the resolution to raise \$20,000 in our State, the heathen, many thousands of miles distant from us, were petitioning for the Word of God in the above affecting language. Some of our readers, we doubt not, will trace the simultaneous movements of the same omniscient Spirit, in creating a thirst

for the heavenly gift in Bombay, and an earnest desire to impart it in the Church of Virginia. It is wonderful to see how God works and accomplishes his holy purposes; His works of grace, and the acts of his providence, which often illustrate them, are worthy of the attention of all who recognize his government.

FAREWELL MISSIONARY MEETING.

Agreeably to public notice, a farewell meeting was held on Tuesday evening (the 8th inst.) in the Methodist Episcopal Church in Green-street, previous to the departure of the Rev. Messrs. Spaulding and Wright, with their wives, for Western Africa, which is to be the scene of their future labors, as missionaries of that church.—The Rev. Dr. Bangs presided. The spacious building was completely crowded with an audience deeply impressed with the affecting formality of bidding a public adieu to the missionaries, and the ladies who, to accompany them in their errand of perilous humanity, had determined to sacrifice every comfort of civilized life.—In addition to the missionaries and ladies, the platform was occupied by numerous clergymen, of different denominations of Christians, connected in the great cause in which they were engaged. The meeting was opened with an address to the throne of grace, by the Rev. Mr. Sandford, after which the audience was addressed by the Rev. Mr. Pinney, of the Presbyterian Church, in an able speech, which powerfully excited the feelings of the assembly.

Mr. Pinney was seconded by Robert S. Finley, Esq., Agent of the Colonization Society, and the Rev. Mr. Swift, the General Agent of the Western Foreign Missionary Society. Rev. Messrs. Spaulding and Wright then took their farewell of the audience. After which, a Farewell Hymn, composed by the President of the Young Men's Missionary Society, was sung by the choir.—N. Y. Com. Adv.

REV. MR. PINNEY.

A correspondent of the Charleston Observer, residing in Columbia, speaks of the transactions of the mob who persecuted Mr. Pinney the missionary, as highly disgraceful and disapproved of by all the sober part of the community; he says,

1. That the gentlemen who urged on these violent proceedings, or took part in them, were scarcely any of them present at the Presbyterian church, and did not hear Mr. Pinney preach. They, therefore, were not competent to judge of the spirit, and effect, and motive of what Mr. Pinney said.

2. That some gentlemen lent their countenance to some of these measures on entirely false impressions relative to the whole matter, who, had they known the real state of the case, could not have been willing to countenance proceedings even in their commencement which were so insulting to a minister of the Gospel, and

in their termination, such an outrage upon religion and law.

3. That nearly every individual, (I know but of one or two exceptions,) who did hear Mr. Pinney preach, entertains the highest sense of his honorable and upright character; and that they and a large body of substantial, and intelligent, and staid citizens of this town, are deeply mortified at the proceedings, and have but this one opinion—that there was no occasion for the excitement on the 26th and 27th of August; that the doings of these meetings are not to be taken as a fair test of the sentiments and character of this community; and that the attempt to mob a minister of the Gospel, in the peaceful discharge of his duties, is an outrage not to be endured in a Christian nation, under a free government, in this 19th century.

4. If these proceedings arose from a well founded apprehension that attempts were making by Mr. Pinney to rouse a spirit of insurrection among our slaves, they then admit of palliation. If they were designed to raise higher the political excitement, it was doing an enormous evil to accomplish doubtful end. If this whirlwind was the result of principles that have been industriously instilled into this community, viz: that religion is a cheat, and a clergyman a knave, and the Bible a tale, then the reign of terror has passed over from infidel France to this fair State, and her throne is erected in our very Capitol.

From the New York Observer.

PRESBYTERIAN EDUCATION SOCIETY.

The quarterly meeting of the Board of Directors was held on Thursday, Sept. 24. Appropriations were made to beneficiaries as follows:

| | | |
|------------------------------|------------|--------------|
| In 7 Theological Seminaries, | 29 men, | \$594 |
| 13 Colleges, | 117 | 2,372 |
| 36 Academies | 129 | 2,361 |
| Total, 56 | 275 | 5,327 |

Thirty-eight young men were received upon probation as new applicants; having been examined and recommended agreeably to the rules of the society.

To the new applicants, \$696
To former beneficiaries, 5,327

Whole amount for this quarter, \$6,028

The appropriations for the quarter ending March, were \$5,459

Quarter ending June, 5,929

Quarter ending September, 6,023

The number of new applications for the three last quarters respectively, were 41, 50, and 38. Making a total during that time of 127 young men.

From these facts, it may be seen, that the number of beneficiaries is rapidly increasing. The expenditures of the society are constantly rising, and there are good reasons for believing, that the same will be the case for a considerable time to come. As a very large proportion of the number are in the early stage of education, a small number only during the last quarter have received a license to preach the gospel. Two circumstances are exerting a powerful influence over the present standing and prospects of this enterprise. The great number of revivals with which our country has been blessed, have brought into the Christian church a large number of youth. And as these revivals have prevailed among the poor as well as among the rich, many indigent young men of piety and mind are desirous of an education.—And as this work has advanced, the attention of the Christian public has been more and more directed to it. The consequence has been that many clergymen and enlightened laymen are making efforts to look up these deserving young men. Revivals therefore, and these efforts are increasing the labors and responsibilities of this institution.

MISCELLANEOUS.

From the London Christian Observer.

SKETCH OF WM. WILBERFORCE, ESQ.

It has been the lot of the conductors of the Christian Observer, in the course of more than thirty years, to raise memorials over the tomb of many eminent servants of Christ and friends of mankind; but, without disparagement to any other name, however highly and justly esteemed, never was their difficulty so great as in endeavoring to express the thoughts and feelings which arise in connection with that of Wilberforce. He was one of those remarkable individuals who are raised up from time to time to give a new and permanent stamp to the concerns of large portions of mankind; who have not passed through life and left behind them no distinct record of their existence; but whose name is traced upon the tablets of history, and is blended with the affairs of mighty nations. In the application of this remark to Mr. Wilberforce, we do not allude to that great question of justice, religion, humanity, and national policy, with which he is most currently and popularly identified; but also, and we might say more particularly, to the influence of his character and conduct as a Christian, which affected, to a degree far beyond what ordinarily falls to the lot of an individual, the moral and spiritual habits of his contemporaries, and through them of posterity. We shall have occasion to advert to this matter in the remarks which we purpose introducing in relation to him as a Christian senator, and the author of the "Practical view of the prevailing religious system of professed Christians in the higher and middle classes in this country, contrasted with real Christianity;" one of the most valuable and useful publications of this or any age, and which, by the blessing of God, has been rendered the instrument of religious benefit to multitudes of persons, who could not be induced to look into any religious book which came before them less strongly recommended.

We are not disposed to draw up too hasty a memoir of such a man. The chief features of his public life are, indeed, already before the world in many forms; and a fuller and more personal narrative, compiled from authentic documents and recollections, and including selections from his correspondence, is, we understand, in contemplation by his family. There will, therefore, be no deficiency of interesting materials with which to combine those reflections and statements which may occur to ourselves in connection with the memory of this beloved and revered friend, and ample opportunities will occur for reviewing the subject. In the mean time, and in the absence of the full and accredited narrative which we may hope for, we shall transcribe, for the information of those of our readers who are not acquainted with the general outline of Mr. Wilberforce's life, a very interesting account of him, which has been communicated, apparently from an authentic source, to the "Christian Advocate."

"The loss of private friends is too absorbing an event to be immediately instructive. It is too long before the wounded feelings of the survivors will permit that calm retrospect which first teaches resignation, and then guides the thoughts to eternity. The vivid recollection of features that we loved and last beheld coul'd in the agony of approaching dissolution; the memory of recent kindness, of domestic enjoyment, gone, perhaps never to return; the fond, endearing associations of a long, united home, now for the first time severed and dispersed; all combine to raise painful and tumultuous emotions, inconsistent with that tone of deep and solemn interest, with which we contemplate the loss of our publicmen.

Few, indeed, could be mentioned, whose names are more calculated to elevate the mind to a devotional, as well as an affectionate temperament, than Mr. Wilberforce's. He was intimately connected, in the remembrance of every man, with all that is great and good. He was a bright star in that galaxy of talent that shed a lustre over our political world at the end of the last century. He shone with brilliancy in our senate, even when men were dazzled with the splendor of Pitt and Fox. He was the ornament of society when Burke was in the meridian of his glory, and Sheridan in his zenith, and Canning in the spring of his radiant career. But honors like these were the least that distinguished the course of this venerated man. He achieved for himself a triumph far more illustrious, even for its earthly value, than all that eloquence, or learning, or wit, can obtain for their possessors. At a time when religious sincerity was not understood in the higher walks of life, and piety was stigmatized in aristocratic circles with scarcely less reproach than in the days of the Second Charles; when the heat of politics and the rage of party almost excluded Chris-

tianity from sight, and banished her professors from fashionable life; Mr. Wilberforce, with a courage and consistency worthy of an apostle, exerted himself, by his writings and his example, to work a reform in the sphere in which he moved; and his exertions were crowned with success. He established around him a circle of pious men, which has gradually but constantly been extending itself, till it has at length included within it many, as we hope, of our distinguished characters in every class of life, political, literary and scientific. With many shades of difference in opinion, and even perhaps principle, there is undoubtedly a large body of men now existing, who take a prominent part in every scheme of benevolence or religious instruction, and who have acquired for our country a reputation for charitable and pious exertions beyond that of any other nation in the world. We attribute the merit of this, under the blessing of God, more to the example and influence of Mr. Wilberforce, than to any other secondary cause. While others have given to him that need of praise which is justly his due, for his great exertions in the cause of the enslaved negro, we have always considered this to be his highest honor, and one that will shed a glory on his name, when the existence of colonial slavery is a mere matter of historical research.

Mr. Wilberforce was born at Hull in the year 1759, in a house in High street, now the property of Mr. Henwood. He went to St. John's College, Cambridge, as a fellow commoner, at the usual age, and there formed an intimacy with Mr. Pitt, which remained unbroken to his death. Mr. Wilberforce did not obtain academical honors: and, in fact, such honors were rarely sought at that time by those who wore a fellow commoner's gown: but he was distinguished as a man of elegant attainments and acknowledged classical taste. Dr. Milner, the late president of Queen's College in the same University, was another intimate of Mr. Wilberforce, and accompanied him and Mr. Pitt in a tour to Nice. We believe Miss Sarah Wilberforce was also of the party. This little event deserves particular mention, even in this hasty memoir of him; for he has often been heard to acknowledge that his first serious impressions of religion were derived from his conversations with Dr. Milner during the journey. Milner was a man worthy of the proud distinction* of having led Mr. Wilberforce's mind into paths of pleasantness and peace. *

We have not space to follow in detail the Parliamentary history of Mr. Wilberforce. We must hasten on to that great question, to which he devoted his best powers and his best days; the Abolition of the Slave Trade. It was in 1788 that Mr. Wilberforce first gave notice of his purpose to draw the attention of the Legislature to this subject; but indisposition prevented him from executing it; and on the 9th of May in that year, Mr. Pitt undertook the duty for him. A resolution passed the house that it would proceed in the next session to consider the state of the Slave-Trade, and the measures it might be proper to adopt with respect to it. Even at that early period of his life, so well acknowledged were his talents and his character, that both Pitt and Fox expressed their conviction that the question could not be confided to abler hands. Before the house proceeded with the inquiry, Sir William Dolben, the member for the University of Oxford, moved for leave to bring in a bill to regulate the transportation of slaves. The bill was lost upon a question of privilege; but, in its passage through both Houses, evidence at great length was examined, proving all the horrors of the system. We have been much struck in the perusal of the debates, by the identity of tones and sophism between the pro-slavery men of that day and their successors in the present. Lord Thurlow talked pathetically, not of the murder of the slaves, but of the ruin of the traders; Lord Sydney eulogized the tender legislation of Jamaica; the Duke of Chandos deprecated universal insurrection; and the Duke of Richmond proposed a clause of compensation!

On the 13th of May, 1789, Mr. Wilberforce again brought the question before the house, introducing it with one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. He offered a series of resolutions for their consideration and future adoption; and on the 25th of May the debate was renewed. The usual evasion of calling for further evidence was successfully practiced by his opponents, and the further consideration of the matter adjourned to the following session. Sir William Dolben's act, however, for the regulation of the trade, was passed.

In 1790, Mr. Wilberforce revived the subject; but, though more evidence was taken, and on this occasion before a select committee, nothing effectual was done, and the question was

* Dr. Milner would not have approved this phrase.

again postponed. In the following year another committee above stairs was appointed to prosecute the examination of witnesses; and on the 18th of April, Mr. Wilberforce again opened the debate with a copious and energetic argument. Pitt, Fox, William Smith and other members, came forward to support him; but in vain; slave traders in 1791 were not more accessible to the voice of reason or the cry of humanity, or the reproach of conscience, than slave-owners of 1823; and his motion was lost by a majority of 75.

But Mr. Wilberforce was not to be discouraged. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat, could make him swerve, even for a moment, from his determined purpose: and by principle he triumphed. On the 3d of April, 1792, he again moved the abolition; and he was again opposed by all the virulence and all the sophistry of colonial interest. The West Indian advocates recommended, then as now, palliatives and ameliorations, but protested against the only cure. Mr. Bailey talked of the great religious cultivation of the slaves: Mr. Vaughan recommended schools for education: Col. Thornton predicted the ruin of our shipping: and Mr. Dundas had the merit of first proposing "gradual measures." The rise succeeded, and *gradualism* was carried by a majority of 62. Another attempt was made on the twenty-seventh day of April, to alter the period of Abolition, fixed by Mr. Dundas for the first of January, 1800, to the first of January, 1793. This was lost by a majority of 49; but a compromise was subsequently effected, limiting the time to the 1st of January, 1796. The Bill, however, did not pass the Lords. There, of course, further evidence was required!

In 1794, Mr. Wilberforce limited his exertions to the introduction of a bill to prohibit the supply of slaves to foreign colonies. It passed the Lower house, but was also thrown out in the Lords, by a majority of 45 to 4. Is it that Peers, like the geese of Rome, have more intellect than others to perceive approaching danger? or too much strength of mind to be unseasonably affected by the sufferings of their fellow subjects?!

In 1796, Mr. Wilberforce moved an amendment on the Address. His object was to promote a pacific relation with France; and, at a later period of the session, he made another motion to the same effect; but we purposefully refrain from entering upon this topic.

Nothing could long divert him from the theme of abolition; and, even in the midst of these busy times, he made an opportunity of again calling to it the attention of the Legislature. On the 26th of February he moved for leave to bring in his bill. Mr. Dundas moved an amendment, for postponing the motion for six months; and it was carried by a majority of seventeen. On the 18th of February, 1796, Mr. Wilberforce again brought the question forward; but on this occasion he failed, by a majority of four in favor of postponement; and he was defeated by the same majority in 1798, although, in the intervening year an address to the crown, praying for its interposition with the Colonial Legislatures to encourage the native population of the islands, had been carried. The same bad success attended his exertions in 1799, although on this occasion he was strenuously supported by Mr. Canning.

We believe that it was not till 1804 that Mr. Wilberforce renewed his attempts to awaken the Parliament to their duty: in that year, on the 30th of May, he moved that the House should resolve itself into a committee, and he prefaced his motion by one of the most impassioned speeches ever made within its walls. We have generally heard it acknowledged to have been his grandest effort in the cause. His Bill passed the third reading, by a majority of thirty-six; but at so late a period of the session that it was too late to discuss it in the Lords; and on the motion of Lord Hawkesbury, it was postponed to the ensuing session. This was the last time that Mr. Wilberforce took the lead in this great question. On the 10th of June, in 1806, Mr. Fox, being then in office, brought it forward at Mr. Wilberforce's special request. He introduced it with a high eulogium upon him. "No man," he observed, "either from his talents, eloquence, zeal in the cause, or the estimation in which he was held in that House and in the country, could be better qualified for the task."

Bitter experience has since proved how little either talents or eloquence, zeal or public estimation, have to do with the success of public measures that have no better foundation than humanity and justice, even when backed by popular opinion. Mr. Wilberforce rightly calculated on the superior influence of Ministerial power. The Bill, under the auspices of govern-

* The eloquent writer would, probably, upon reflection, have expressed himself differently. The fact is too painful for easy statement.

ment, passed the Lower House by a majority of 114 to 15; and through the efforts of Lord Grenville, was, at length, triumphant in the Lords. But the triumph was fairly given to Mr. Wilberforce. He was hailed with enthusiastic acclamations on re-entering the House after his success; and the country re-echoed the applause from shore to shore. In the following year, his return for Yorkshire, which county he had represented in several successive Parliaments, was warmly contested; but such was the ardor with which the friends of humanity espoused his interest, that their subscriptions far exceeded the expense of his election, although more than 100,000/. We do not recollect the exact sum; but we believe that money to more than double that amount was subscribed.

He remained in parliament for many years, until he was nearly the father of the House. About the year 1825 he retired altogether into domestic life, his increasing infirmities having latterly obliged him to relieve himself from the heavy burthen of the country business, by accepting a seat for the borough of Bramber, then in the nomination of Lord Calthorpe.

The general bias of his politics was towards the Tories; but a man more free from servile attachment to his party was never found in Parliament. Though the intimate friend and constant supporter of Mr. Pitt, he never accepted or solicited either place or honor. We doubt if he ever asked a favor for himself; though he never refused his influence to support the applications of men who possessed fair claims on public justice. Few men attended with more assiduity in their places in Parliament. Though his frame was always weak, and his health indifferent, he rarely absented himself from public duty: he had, indeed, a higher motive to its discharge than most men. Though more destitute of self-importance than most men, he was sensible that he had gradually risen to a peculiar responsibility, which there were few, if any, to share with him. He was regarded by the religious world, as the protector, in the Lower House, of the public morals and religious rights. He was justly conscious that this was the highest trust confided to his care, and he was vigilant in proportion. He was never to be found sleeping when any question trenching on public decorum, or the interests of religion, came before the legislature. We believe that this high motive impelled him to a more frequent attendance than consisted with his physical strength. In his later years he often availed himself of the too frequent opportunity given by a heavy speaker, to indulge himself with an hour's sleep in the back seats under the galleries; and this indulgence was cheerfully and respectfully conceded by the House. To have disturbed the slumber of Mr. W. would have been, with one consent, scouted, as a breach of privilege, for which no ordinary apology could have atoned.

We have scarcely reserved time or space for a few particulars of his private habits. He married Miss Barbara Spooner, the daughter of an opulent banker, at Birmingham, in the year, 1797. We believe that it was about this time that he published his celebrated work on Christianity. It was his only work on religious or miscellaneous subjects; but it procured for him great celebrity, not less for the elegance of its style than the sterling value of its principles. It has passed through many editions, and is now a standard work in every library. For some years after his marriage, he resided at Bloomfield House, on Clapham Common, except during the Session, when he was generally at his town residence in Old Palace Yard.

He removed from Clapham to Kensington Gore, where he lived for many years. For a short time, he occupied another house at Brompton; but, on leaving public life, we think about the year 1825, he purchased an estate at Hingwood-hill, about two miles from Barnet, where he remained till within two years of his death. His lady and his four sons have survived him. His eldest daughter died unmarried two years ago. His other daughter married the Rev. J. James, and died within twelve months of her marriage. Her loss deeply affected her venerable parent; but, faithful to that God who had never failed him throughout his arduous life, the morning of her decease found him at his usual seat in church, seeking at the altar that peace which the world cannot give. Mrs. James inherited too much of her father's beautiful mind, not to leave a wound in the parent's heart, which never healed during the short time that he survived her.

We dare not presume to describe the character of this illustrious servant of God. Nor is it necessary: every one among us, high or low, rich or poor, has been more or less familiar with his virtues; for in private or in public, the man was still the same. He had formed a little paradise around him; and it attended him wherever he went. Tenderness, affectionate sympathy for the least want or suffering of his neighbor, yet a benevolence so expanded that every man seemed his neighbor, characterized him at home or abroad. He was happy in him-

self, for he wished and he sought the happiness of all around him. The protection of the Negro was only an emanation from that principle of love which seemed to govern every action and every thought; a brighter coruscation of that light which radiated in all directions, and spread warmth and comfort on all within its rays. He lived for others: he died for himself, to enjoy in all its fulness the heaven which he had endeavored to realize on earth, by following the footsteps of that Saviour on whose atonement we entirely rested for salvation.

In his domestic life, Mr. Wilberforce was playful and animated to a degree which few would have supposed, who had been accustomed to regard him only as the leader of the religious world. He was extremely fond of children, and would enter into their gambols with the gaiety of a school boy. We need scarcely add, that he was the idol of his own. Their veneration, their child attachment, bordered on enthusiasm; their hourly attendance on his wants, resembled the maternal anxiety of a widowed parent for an only child. Mr. Wilberforce was particularly happy in conversation: his memory was richly stored with classical allusion; a natural poetry of mind constantly displayed itself; a melodious cadence marked every thought and every expression of the thought. He was seldom impassioned; not often energetic; but his tones were mellifluous and persuasive, exactly according with the sentiment they conveyed. Those who studied the character of his eloction in public, cannot fail to recognize the same distinguishing traits in all the speeches of his later years.

We must not conclude even these lengthened remarks without noticing his religious habits. His attachment to the Established Church was deep and inviolable; but never was a churchman less tainted with the least approach to bigotry. His feelings were truly liberal. We recollect on one occasion that he received the Sacrament in a Dissenting chapel: a gentleman had expressed some doubt of the circumstances, and Mr. Wilberforce was asked if the report was true. "Yes, my dear," he answered in a tone that indicated surprise, "is it not the church of God?"

In person Mr. Wilberforce was not calculated to excite attention; but, when his countenance was animated by conversation, the expression of the features were very striking. An admirable likeness of him, though inferior as a work of art, was lately painted for Sir Robert Inglis by an artist of the name of Richmond. It appeared in the late exhibition.

His remains are interred close to those of Pitt and Canning: It was not less honorable to the age than to his memory, to witness men of every rank, and every party, joining together to pay the last tribute of homage to a man whose title to public gratitude was exclusively founded upon his private worth and disinterested services to mankind.

"O may I die the death of the righteous, and may my last end be like his."

EDUCATION.

CAPRIFICATION OF CHILDREN.

"Just as the twig is bent, the tree's inclined." We have seen, however, the folly of hoping to "bend" a willow "twig" into an oak "tree." It will be a willow still. But what think you of trying to "bend" an oak-en "twig" into a full grown oak in half an hour? You cannot do it. You must give it time to grow. It contains, in its own living principle, the law of its own development; and it can come to perfection, only by a gradual growth, according to that law. You must give it time to grow, and must not think your labor lost, even if a whole summer should pass away before it becomes fit for ship-timber.

So, each human mind contains in itself, from the first moment of its existence, the law of its own development. It is so constituted, that it can arrive at the greatest perfection of which it is capable, only by developing its powers gradually, in a certain way.—There is in this law, a power which prompts the individual to the right course; and which, were it not counteracted by untoward circumstances and a wicked heart, would ensure his taking the right course, and which even counteracts these counteracting causes, so as to lead the individual in a course which bears some perceptible resemblance to the right one.

This right course is always a course of gradual development of the faculties in a certain order. It takes

the individual, in a way of his own, through the successive stages of infancy, childhood, youth, adolescence, &c. to old age and death, and gives him, in each of these stages, peculiar characteristics, which distinguish him from every other individual.

It is, indeed, possible to hurry the mind through one of these stages, and give it the characteristics of a succeeding stage sooner than is natural. It is possible to do this, but it is never safe, never harmless. It prevents the mind from attaining the greatest perfection of which it is capable, and shortens life. Hence we are flooded with "memoirs" of wonderful children, who "put-away childish things" before they became men, all of whom died young,—died before they had accomplished any thing for the good of mankind.

Did you ever read how figs are ripened in Sicily? When the green crop has arrived at a certain stage of growth, a branch of the *caprificus*, or wild fig, is put among the boughs. The wild fig contains an insect, which immediately goes to work on the true figs, eats into their substances, and thus checks the natural progress of their growth, and hastens that fermentation of their juices, in which ripening consists. In this way they bring forward the fruit so much as to obtain an additional crop every year. This they call *caprifiction*. A similar operation takes place every year in our orchards. Some apples are ripened sooner than others on the same tree, by a certain worm, which eats into the core, and disturbs the natural progress of growth. Their ripeness is shown by their smell and taste; but, being ripened before they are fully grown, they are never so good as they might have been; and when ripe, the law of their développement requires them to fall off and decay. So the mind of a child may be made to undergo caprifiction; but the price of it is, imperfect développement and early death.

In respect to development—how can one put his childish ideas into manly shape, till he has acquired them? And yet, it is in part by putting childish ideas into a manly form, that the best manly character is formed. There are many important branches of knowledge, in which we cannot be perfect as is desirable, except by thinking them over first in childhood, thus gaining a stock of childish ideas on them, and then think them over again in youth, and again in manhood. If you do not see this to be true at the first glance, set down and think upon it a while, and you will see its truth. Hence the necessity of making childhood long enough to answer the intellectual purposes of childhood; long enough to gather up and prepare the materials which the mind will need, in order to begin the operations of its next stage of development with advantage. Let the apple get fully grown, before it begins to ripen.

And as to the continuance of life—it is plain that, if you could place the child of five at once in the condition of a man of fifty, he would have but twenty years to live, before he would find himself in the condition of a man of seventy,—just ready to die of old age. But we must be more particular.

The circulation of the blood is influenced by our ideas and trains of thought. Of this, any one may be satisfied from his own experience. It is most strikingly manifest, when our ideas are accompanied with strong and sudden emotion. Every body has seen Sappho's famous ode, "Blest as the immortal gods is he," &c., in which the effect of love on the circulation is so vividly described: and every one will remember the story of the ancient physician, who detected a case of love-sickness, by the alteration of his patient's pulse when the object of his passion entered the room. Now it is true, little as the fact has been noticed, that most, if not all our ideas are accompanied by more or less of emotion.—When we contemplate them, we *feel some how or other* about them. They please or displease. They are in

teresting or tiresome. They make us feel, as we should not feel were we thinking of something else. These feelings affect the circulation of the blood. In infancy, the healthy pulse is as high as 110 or 120 in a minute. As the child grows older, its frequency diminishes, till it is reduced to 70 in a minute, or even less. Now, put into the mind of a child of ten, the thoughts and modes of thinking which are proper for a man of thirty, and the tendency is, to make his pulse beat and his blood circulate as in a man of thirty; that is, to bring him twenty years nearer to that state in which men die of old age. This is reason enough why life should be shortened by the *capriciousness* of the intellect. But this is not all. There are circumstances in the bodily constitution of a child, which *forbid* the blood to circulate as in the full grown man. Capriciousness, therefore, raises an internal war, and throws the circulation into a state which is not natural, and therefore not healthy, at any age, and thus tears down the system sooner than it would fall if twenty years could be blotted out, and the boy of ten made at once into a *healthy* man of thirty. The same things may be said concerning digestion,—which is as much under the influence of our ideas as is the circulation of the blood.

Some maintain that "promising" children are killed by over-taxing the brain,—requiring *more* labor from the mind, and consequently from the brain, than it is able to endure. There is doubtless some truth in this, but we think its influence has been overrated. Generally, we think it is the kind and mode, rather than the quantity of labor that kills them. We think that, generally, the minds of children who escape capriciousness are as active, and perform as much labor, as those that suffer it; but it is a different kind of labor,—such as their faculties, in childhood, are fit for, and may perform without injury. We are not greatly afraid that children will acquire *too much* knowledge while they are children. We rather fear the premature acquisition of that *form* of knowledge, which parents are so desirous to see, because it makes their children appear so much like men and women. Much, very much, of the knowledge which they ought to acquire, is of a kind not taught in schools, and which cannot be used for the purposes of display at a quarterly examination. It is, however, none the less real, and none the less important to the future progress of the mind.

It said, that this is all nonsense, because a child is not a vegetable? We answer, it is not nonsense; for a child, like a vegetable, has his natural periods of growth, maturity, decay, and death; and through these, his course is onward,—by inevitable necessity, onward. 10
you have brought him to his state of maturity, you cannot put him back into that of growth, any more than you can make yesterday come again. When mature, the must begin to decay, and decay must end in death.

Let parents, then, not be discouraged, when they find that nature kindly fights up against their folly and hinders their efforts which, if successful, would ripen their children for an early tomb, or at best, for mental imbecility.—*Vermont Chronicle*.

ADVANCEMENT OF EDUCATION.

The advancement of education depends upon the prevalence of more elevated ideas of its nature and purpose, upon a purer medium of intellectual measurement. We need a more generous theory of man; a more philosophical mode of investigation; a freer use of the methods of experience. We need more faith in principles. Education should not be regarded as a process instituted on the human being, to fit him for a specific employment, by the instillation of a given amount of knowledge into his intellect; but as the complete development of human nature, with a view to the habitual

discharge of all its relations. This nature, and these relations, should be studied, as the means of deducing the laws of education. Principles should take the place of methods, and methods be regarded as but modes of principles.

Education must be deemed imperfect, until we shall be able to take children, and so bring our processes to bear upon their nature, as to mould it, with unerring certainty, into the image of our hopes and desires. Human nature thus subjected to the searching scrutiny and power of induction, and facts and experiments viewed in the light of general experience, are the only conditions upon which education is to assume the rank of a fixed science as a docile instrument in the hands of a man.

The language of verified experience has never yet been fully spoken regarding man. His whole being has never yet been cherished by a genial education. No experiment has been made adequate to the tendencies and wants of his nature. We do not yet know what education will do for him, commenced in early infancy, and conducted, in accordance with the laws of influence, through the successive development and completion of all his capabilities.

The era, it is believed, is not far distant, however, when this will be attempted;—when the study of children will be the acknowledged means of becoming acquainted with human nature and of operating upon it successfully;—when the phenomena of the infant mind will be faithfully observed, and the results verified and combined in theoretic forms, for the guidance of instruction; when instead of investigating the adults as developed under conventional influences, and conditional influences and conditions, we shall look, at once, into the infant spirit, as it comes fresh from the teeming womb of nature, and trace its progressive evolutions as it advances through time.

ESQ. H.; OR, THE DIFFERENCE BETWEEN "GETTING A HOPE" AND CONVERSION.

Esq. H. was among the early settlers of a town in the western part of Vermont. He was soon placed in a post of responsibility, in which he gave evidence of fearlessness and integrity in the discharge of his official duties. He became warmly engaged in the political excitement of 1798, and the following years; and, as a persevering and skillful leader of a political party, he obtained the entire confidence of his friends, but was most bitterly hated by his opponents; and it was often said by those who knew him best, that he was a good friend, but a most implacable enemy.

Esq. H. never was a scoffer at religion, yet he was far indeed from having any of that spirit which blesses those that curse us, and forgives the trespasses of others as we would wish our Heavenly Father to forgive us.

In the year 1816, at which time he was a little more than fifty years old, there was some appearance of a revival of religion in the town in which he resided, and he was among the first of those from without the church who spoke publicly of the importance of being reconciled to God. "My friends and neighbors," said he, "I have come in here this evening to say to you, that I feel for one, that it is high time for me to look about me, and see how my account stands in the sight of God. I feel that I have neglected this business a great while, and it is a wonder that God has spared me so long; but I have now come to a resolution, God helping me, to live henceforth to his glory; and intend to take his word as the word of my counsel, and the lamp to my feet; and that my sins, hereafter, shall be the sins of omission, rather than of commission."

The revival soon became general, and the meetings were frequent. Esq. H. was a constant attendant, and seldom left a meeting without repeating the above remarks or expressing sentiments to the same effect. Thus

he continued for six or eight weeks, regarding himself among the earliest of the recent converts, which by this time had amounted to fifty. But the pastor of the church, not feeling fully satisfied that Esq. H. had become a new man in Christ Jesus, told him that he was afraid he had not seen his own hard heart, and that he had fatally deceived himself. He appeared astonished and rather disposed to be offended, and replied, "Do you suppose that I shall ever regard myself as vile as that blasphemer, or that contemner of the Sabbath?—No. I have been a friend to religion, and have assisted in the support of it, and I cannot be as offensive in the sight of God as such and such a one." Here the conversation ended. Esq. H. returned home; and on the evening of the same day, while sitting at his writing desk, this conversation recurred to his mind. He began to look and reflect on his past life, to see if there was any thing in it to justify the concern that the pastor had expressed. To use his own language, "God opened his eyes to see himself." His whole life, he perceived, was marked with rebellion against God; his sins rose up to the heavens, calling for vengeance. A few evenings after this, he came into the conference room with a countenance which bespoke the deepest anguish, and said, in tones that pierced the heart of every hearer, "I am lost. In me you see a man who is doomed to feel in this life, some of that anguish of soul which is the portion through eternity of the hardened sinner, the contemner of God's mercies. You can do nothing for me, but I entreat you to take care of yourselves: I am lost!" He continued in this state about three weeks, when, in his own language, "as though the noon-day sun had burst upon the gloom of midnight, all about him was light, and joy, and love to the character, law, and salvation of God; and he found himself with both hands extended towards heaven, crying, 'glory to God!'" Now, indeed, he appeared to be a new man. Before his becoming a Christian, was talked of by the men of the world, as an occurrence of no more consequence than a change of his political sentiments, or the purchasing of an additional farm; but now the most unbelieving were astonished, and their mouths were shut, for they saw the man who, but a few weeks before, was implacable and unrelenting towards those he called his enemies, now exercising towards all men the meek and quiet spirit of the *Gospel of Christ*.

He was a deacon of a church for about ten years; and in the discharge of his duties as an officer of a church, it might well be said of him, that he was "a terror to evil doers, and a praise to them that did well." He appeared to regard the members of the church with parental affection; and was constantly inquiring after their growth in grace, and speaking to them, as he had opportunity, on the great subject of salvation. The writer of this article has often heard him say, that he felt condemned, if he had met a member of the church, and inquired after his health, and had not asked "how does your soul prosper?" He died in 1826, and well may we say, "Blessed are the dead which die in the Lord."

A WORD IN SEASON.

Not many years since, a clergyman of New England who was rather distinguished for his zeal and devotedness, became discouraged, and consequently somewhat heartless in his labors, and less successful than in preceding years. He was unhappy, but had made up his mind that revivals could not always be enjoyed; and that when the Spirit of God was not present, ministers might labor on contentedly, and slingishly too, in hope that in "God's own time," the blessing would come and the scattered seed spring up. In this state of mind he left his study one morning, to take the air awhile, and converse with a brother of the church, who was at work in an adjoining yard. As the clergyman drew near, the

lay brother looked up to him, and without any preliminary salutation, said to him, with much emotion, "Mr. S. cannot something be done to revive religion among us?" He passed. Mr. S. stood and eyed him, but said not a word, and turned and went back to his study. How he employed himself there, I do not pretend to know, but he was seen no more abroad till the next Sabbath, when he came to his congregation with sermons that seemed to have been studied on his knees, so full were they of holy unction: and the Spirit of the Lord came down; the whole assembly was moved; the house of God became a Bochim. For many months the work continued, and eighty or ninety were added to his church; it extended into two other and larger congregations in the same town, where the additions to the churches are proportionably large. Such a revival had never blessed the town before.

The prominent instruction which I would draw from this fact, is, that our lay brethren, by a word spoken in season, and repeatedly, to their pastors, may so encourage their hearts and strengthen their hands, as to bring about suddenly a revolution in their communities, which will carry joy through earth and Heaven. This good minister had labored with great diligence and fidelity, till he had been compelled, by want of success, to fear that the Holy Spirit had been grieved away forever; and perhaps he had caught the contagious influence of a sleeping church, and begun to feel, less than formerly, the great guilt of suffering souls to perish around him without persevering and agonizing efforts to save them. A single word, uttered by a Christian brother, from the fulness of a heart that began to feel the worth of a soul anew, aroused all the intellectual and spiritual activities of the church; and through them, reached the consciences of the impenitent; melted their hearts and bowed them in sweet submission to Christ.

Would that every servant of God, who finds the tendencies of his head downwards, had some faithful brother in his church to say to him in tones of simple and resistless eloquence, "Sir, cannot something be done to revive religion among us?"

Pastor's Journal.

THE PRESENT AGE REVIEWED BY THE NEXT.

Some editorial brother in the year 1933 may be supposed to discourse thus for the instruction of his readers. "We often hear the remark that this is a liberal age—an enlightened age—a benevolent age. And wonderful improvements made during the twentieth century are often spoken of. We wonder at the stupidity of our predecessors, and think it strange that they could rest satisfied with the imperfect state of things in their day. Now it is doubtless true that in comparison with former times this is a liberal, enlightened, benevolent age—and we have made great improvements on the rude inventions of our forefathers. But we suspect that they in their turn thought thus of their own age, and of their predecessors. We have been amused in looking over some musty pamphlets and newspapers which accidently threw in our way, to find in the last century the very same views expressed. Men then talked of the 'age in which we live, of the improvements now making,' of the new era just begun, and of other similar things, precisely as we do now. It is almost enough to make one smile to read some of their statements. The donations for instance, to the American Board of Foreign Missions, one of the most popular charities in the church were less than \$50,000, a century ago—yet they seem to have thought this a very liberal offering. And we perceive, from some intimations, that certain persons seem to have been seriously alarmed lest this excessive liberality should impoverish the country. The same year only twenty missionaries were sent to the heathen—but to send this number appears to have been regarded as

something worthy of congratulation. So much is liberality a relative term.

It is even more amusing to read over their conceptions respecting the future. Things which are now so common as to be expected as a matter of course, were then scarcely thought capable of existing—and the few whose minds were expansive enough to embrace in imagination what has now become reality, were regarded as visionary enthusiasts. It was a century ago, a question seriously discussed, whether it was possible to colonize all the Africans in this country, and many sagacious men who wished it might take place, regarded it as only among conceivable events.

There are some other things which seem very strange to persons of this age. We notice that the Bible was rarely used as a school book,—or if used, was only read over hastily, as the other lessons. And even in their colleges and universities, the Bible was not made a class-book. We are not speaking now of countries which at that time were Mohammedan and Pagan, but of countries nominally Christian, with ministers and Christian institutions.

Their treatment of the Sabbath is no less surprising. In the State of Connecticut, one of the most moral and religious portions of our country, at that day, we find from the old advertisements, that Boats impelled by steam, used to arrive on Sabbath morning, and carriages with passengers and baggage were rattling through the streets, almost while people were going to church. And most surprising of all, we see it intimated, though we would not believe it if the proof was not strong, that members of the church were among the owners of these Boats. Stages, too, at that time, run on the Sabbath—and even the mail was transmitted by order of the government.

In the political world, if the newspapers of that age are to be relied on, the state of things was singular. It is said that the principle was acted out if not publicly avowed, that offices are "the spoils of war." By which it seems to be meant, that offices, instead of being designed for the good of the people, were only baits made on purpose for office-seekers to bite at. This class of persons is now happily known only by tradition—but the term will explain itself—so that we need not trouble our readers with an explanation.

One of the most astonishing things which met our eyes as we tumbled over these musty records of olden time, is the state of things in regard to intemperance. Thirty thousand drunkards are said to have died annually in the United States! We should think there must be some mistake in this statement, were it not found in many different forms. We are however, inclined to think it is correct, improbable as it seems to people of these days. But the wonder ceases when we look at the whole subject. The poisons called Ardent Spirit in its various shapes, were kept for sale at almost every corner of the streets. Shops were kept in which this was the great article of trade—buildings were formed in express reference to this—and members of the church not only often owned these buildings, but were themselves engaged in the sale. And it appears that a long struggle was necessary to this use of the poisons. Societies were formed, sermons were preached, essays were printed, meetings were held month after month, addresses were made, and some of the best talent of the church was long employed in beating down this vice, before a final triumph could be gained. We think the men of this age ought to know these things, that they may see at what expense of effort our good institutions were redeemed from threatening ruin. We ought not in the clearer light and better state of morals of the present day, to forget our predecessors, who, with fewer advantages, and as it were in the twilight of knowledge, achieved so much for the good of the world.

Conn. Obs.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 26, 1833.

The North Church and Society in this city, have voted a call to the Rev. J. W. Adams, of Syracuse, N. Y., to become their pastor.

[C] We learn from the Philadelphian, that the call from the fifth Presbyterian church in Philadelphia for the Rev. N. S. S. Beman to become their pastor, was presented before the second Presbytery on the 2d inst. and after a discussion of the subject which continued till the 4th, it was concluded to put off the decision till the 22d, to which time the Presbytery adjourned.

There are two points to be established or lost in relation to this call: 1st, that it has been made in conformity with the provisions of the form of government of the Presbyterian Church; and 2dly, that it is expedient to allow the same to be prosecuted before the Presbytery of Troy. The ground of dispute on the latter point appears to be, a want of unanimity in the church in giving the call.

WHAT CAN I DO FOR THE CONVERSION OF THE WORLD?

In continuation of this subject, let us look at Locke's principles, and see what it means, "that in learning any thing, as little should be proposed to the mind at once as is possible."

Here is an individual who wants to obtain a knowledge of arithmetic. It would be a vain attempt, he knows, to master the subject at once, and equally vain to begin at the higher branches of it. He has learned the true royal way to science, and accordingly, though it might appear easier and more delightful to him to take a different course, he begins at the simplest elements, and pursues his work, gradually, but thoroughly, till at length he finds his mind expanding with the subject, difficulties vanishing, apparent impossibilities met and conquered, and the whole science, so far as he thinks fit to pursue it, is brought under his complete subjection. But this is not all. At each stage of his progress, he lays out his work into as definite and small divisions as possible, not attempting to learn more than one thing at once, and at the same time not delaying his steps, nor moving slowly, but rising up a round higher, as often as he gets a firm footing to stand on.

This principle goes into all the departments of human affairs. "Take care of the pence, and the pounds will take care of themselves." The men who have risen to the greatest wealth have usually had the smallest beginnings, and those kingdoms and governments which have attained the greatest power, have ordinarily grown from humble an origin by a wise observance of this universal principle.

But let us look at another illustration. How do the first settlers at the West begin to clear up the wilderness, and make towns and cities? They first fell a single tree, and when they have felled enough for a cabin, they lodge their families there, and then clear up a spot large enough to plant, felling one tree at a time, and bringing the soil under cultivation gradually, till in the course of a few years, a little village has sprung up, and in a few years more it widens to a city, diffusing life and business over the surrounding country, and anon sending forth colonies to subdue other portions of the wilderness.

This is a brief, but exact sketch of many towns and cities at the West, in a country which, forty years ago, contained only 50,000 civilized inhabitants, but which now numbers four millions, and will soon outnumber all the rest of the Union. It is an exact history, too, of New England, from the landing of the Pilgrims at Plymouth to the present time, and of the whole North American continent; and whoever would learn how to evangelize the world, and what his duty is, and what he can do in relation to it, will do well to consider these facts, and see

if they have not some bearing on the illustration of the subject.

Two errors are to be guarded against. We should neither be employed exclusively upon small objects, nor upon those which are too large, for our capacities. For example, we should not give our entire attention to the teaching of a few children in a Sabbath School, when we might be instructing a congregation; nor should we allow ourselves to occupy the responsible place of a minister, when that of a Sabbath school teacher would better become us; but whichever we undertake, let us lay out our work into as small divisions as possible, aiming at particulars, and with the blessing of God we shall accomplish our object.

But to pursue the illustration. It is evident that the smaller the field on which you begin, the better will a given amount of labor reduce it under cultivation, and bring its fruits to perfection, and the better furnished will you be for extending your labors into the forest, and making the wilderness a fruitful field. In like manner, whoever wants to do his utmost towards converting the world, let him begin with converting his neighbors, his family, his friends; or let him lay out a particular district in the town, and begin the work immediately of inquiring into the spiritual interest of the inhabitants; let the district be so small, that he can attend to it well, and become acquainted with each individual that is accessible in it, and large enough also to employ as much time as he can spend in the service; let him take hold of this work with his heart warmed from above, with the seed of life springing up in his bosom, and he will soon learn that the conversion of the world is not a subject merely for speculation, nor for pecuniary efforts, nor for missionaries to perform, but a practical matter, in which it is every man's duty and privilege to engage, and which no individual can shrink from, without forfeiting the honors of a faithful servant.

It may appear to some to be a small way of beginning so great a work, but it is God's way, and in accordance, as we have seen, with the laws of nature and Providence. "The kingdom of heaven is as a grain of mustard seed." Nothing could have appeared more unlikely to human observation, when our Lord appeared in his meek and unostentatious ministry, than that his religion would become the acknowledged faith of the civilized world, and take the place of the deep-rooted superstitions of Paganism. But he understood the nature of his work, and it was his aim to set an example for us to follow.—¹ He might, indeed, have shed light over the nations by the same mandate by which light was originally created, and by the power of his word and spirit have brought all nations immediately to the obedience of faith. But witness how differently he prosecuted his work; beginning at the elements of society, and there preaching the gospel to the poor, ministering to the distressed, "bearing the griefs and carrying the sorrows" of the wretched and forsaken, reflecting the light of God's spiritual law into the hearts of men to show their wickedness, and in structing and guiding all who would know the way of life and salvation.

But as Christ did not confine his views and efforts to the limited circle of his personal presence, so neither does he allow us to do so. It was an essential part of his great work of converting and saving the world, first to learn subjection and obedience to parental authority, and secondly, to teach the poor and ignorant personally, at the same time comforting the afflicted, healing their sicknesses, rebuking wickedness, and proclaiming the gospel. But this was not all. He has left us another example in sending out his disciples, the twelve and the seventy, over the cities of Judea and Galilee, and after his resurrection, commissioning the twelve to "go into all the world and preach the gospel to every creature." And in all these respects, Christ's example is for us to follow, and, if followed, we shall (it may be said infallibly) be successful.

But the particular object of our remarks is, to induce our readers to look at home, and see what can be done by themselves in their own neighborhood. We would not have you abate in the least degree your efforts for the heathen abroad; those efforts ought perhaps to be doubled, or quadrupled, and undoubtedly will be so, if you will only quadruple your efforts at home; but what we wish to impress most strongly on the minds of our readers at this time is, that in laboring faithfully in the sphere where Providence has placed us be it large or limited, we are laboring in the most effectual way possible, for promoting the cause of religion universally, and extending its influence over the world. That holy man, *Josiah Bissell*, (whose character only those who knew him, and were in some degree partakers of his spirit, could appreciate,) began his work of benevolence by endeavoring to convert his neighbors, and through all his distinguished career, immersed in business as he was, and oppressed with responsibilities, he never lost sight of this object, but whether at home or abroad, it was the business of his leisure moments to make known Christ to those around him, and induce sinners to accept of his salvation.

Fellow Christian, do you wish to make your efforts effective in converting the world; and does it not appear to be your duty to go to the heathen yourself? You may promote a revival in your own church, which shall send the " swift messengers of salvation" for you;—you may train up your pupils in the Sabbath school for the same glorious work; and as their beautiful feet are seen upon the mountains, publishing peace and glad tidings, the blessings of those who are ready to perish may fall upon you. Or, if your heart is in any way disposed, you may find a hundred other ways by which you can do your share as one of the "lights of the world." Only begin. Take up some one object, and throw your whole soul into it, (not neglecting however any other branches of well-doing) and let it be the aim of every day, till it is accomplished. In the emphatic language of *Cecil*, we say, "do something."

JUDGE DAGGETT'S OPINION.—A writer in the "Unionist" has gone into an examination of Judge Daggett's opinion on the Canterbury case, in which he states, that the right of suffrage may be exercised in New-Hampshire by male *inhabitants*; in Vt. by a *man*; in Mass. by male *citizens*, (under which term blacks have always voted, and one has held a seat as representative,) in R. I. by a *subject*; in N. Y. blacks of certain qualifications can vote; in Pa. a *freeman*, and the same in N. C. and Tenn; that the constitutions of Md. Va. N. C. Ky. Ala. Miss. Mo. and Lou. limit the right of voting to free white citizens, which would be superfluous unless blacks may be *citizens*. The same number of the Unionist contains extracts from speeches delivered in the convention of New York, 1821, by such men as Peter A. Jay, James Kent, Rufus King, Abraham Van Vechten, all maintaining expressly that people of color are *citizens*. Also a letter from De Witt Clinton to President Adams, in 1826, claiming Gilbert Horton as a "citizen of this State," unlawfully imprisoned at Washington.

AMERICAN QUARTERLY OBSERVER.—The number of this periodical for October has just come to hand. We have had time to read only a single article, but that is one of ability, on the "Argument from nature for the Divine existence." The object of the article is to show, that since brutes have the same powers of contrivance as are manifested in nature, consequently the argument, "Contrivance proves a Contriver," fails entirely in proving the existence of a *Personal Deity*. That proof must therefore be sought for in ourselves, the highest department of nature, where we find reason, conscience, free-will,

and all the attributes of personality, and hence infer, that since the Creator could not have bestowed higher faculties than he possesses himself, it is therefore his own image that is stamped upon us.

The article is written by Professor M. HOPKINS, of Williams College, and we commend it to our readers. It will be found that the argument for the existence of the God of the Bible is placed on a solid foundation.

MR. BREWER IN SMYRNA.—The following extracts from Dr. De Kay's "Sketches of Turkey in 1831 and 1832," will be gratifying to all those of our readers who are interested in the mission of Mr. Brewer to Smyrna. Dr. De Kay could not have paid a tribute more honorable to himself, and at the same time honorable to the character of this faithful missionary.

"The efforts of the physicians at Smyrna were nobly seconded by many of the foreign missionaries. Among these I heard the labors of Mr. Brewer every where spoken of in terms of the highest admiration. Furnished with the requisite remedies, he scoured every lane and alley, proclaiming his benevolent intentions, and distributing even food to the needy. Let history, when it repeats the story of the good Bishop of Mar-selles,—who after all was a mere soldier at his post—also record the benevolence, and the proud contempt of danger and of death, evinced by an American stranger within the pestilential walls of Smyrna."—p. 501.

EXTRACTS FROM THE CORRESPONDENCE OF THE
AMERICAN BIBLE SOCIETY.
BOOKS IN SEASON.

In many sections of the country, the winter is the best time for distributing Bibles to the destitute. But it often occurs, that in consequence of neglecting to procure sufficient supplies of Books before the cold weather commences and the channels of transportation are closed. Societies are obliged to spend the most favorable season of the year for Bible operations in doing nothing.

A re-investigation and supply is needed in almost every instance where twelve or eighteen months have elapsed since the general supply.

It is hoped that Auxiliaries in different sections of the country will notice this, and forward their orders for books without delay.

From Thomas S. Savage of the Medical Institute New-Haven.
Middletown, Sept. 3d, 1833.

DEAR SIR,

Accompanying this, I send you the Fifth Annual Report and the yearly subscription of the Auxiliary Bible Society of the Medical Institution of Yale College. Circumstances beyond their control prevented the proper officers from performing their appropriate duty, and an earlier transmission on my part, as their substitute. I exceedingly regret it could not have been done in time for the Annual Meeting of the Parent Society.

The blessing of God upon the establishment of this Branch in this Institution is becoming more and more evident, as one year after another rolls by. Among its happy effects we are proud to rank the permanent establishment, as we hope, of weekly meetings of prayer, and religious conversation among the pious and religiously disposed students; and as an additional evidence of its happy tendency, I have the pleasure to inform you that a Temperance Society was formed during this course, to the articles of which about two thirds of the class cheerfully subscribed their names.

That every succeeding year, may continue to bear to the ears of the Parent Society some new evidence of the happy influence of the Bible upon this Medical Institution, and hence upon the world at large, is the sincere desire of

Yours, &c.

We are sorry to see such a persevering spirit of intolerance in Connecticut. We blush for the disgrace which will hereafter attach to New-England. And however the decisions of these truly *inferior* Courts may be set aside by the Superior, the attempt to oppress the already depressed colored population will tarnish our fame as long as the treatment of Miss Crandall shall be remembered.

Chris. Watchman.

MR. KEEP'S NARRATIVE.

We published a few weeks since a Narrative of the state of religion in the church at Homer, N. Y. by the Rev. John Keep. We published it at length, because we thought it contained some of the best strictures and remarks on revivals of religion and protracted meetings, that we had seen.

It seems, however, that the Albany Journal and Telegraph, which seems to be opposed to all revival measures has endeavored to destroy the effects of the narrative, and has made, as Mr. Keep asserts and maintains, many misstatements respecting his pamphlet. —This has called forth a reply from Mr. Keep, which exhibits so much of the Christian character of the man, and so well sustains the views given in the pamphlet, that we are induced to make the following extracts,

REPLY.

GENTLEMEN: I am gratified and pained at the notice you have taken of my Narrative in your number of Sept. 7; gratified, because it invites me to a reply, in which I can very properly present to the public some further views, and especially some facts, which should no longer be withheld; facts which, when known, will, I think, give quite a different view of some material points, and set your strictures upon me in their true light; —and pained, that you could be willing to put upon your pages, remarks so utterly removed from verity, and evincing a spirit so much the reverse of what the *Christian* loves to cherish.

I am, gentlemen, not only willing that you should attempt to make me ashamed, but ready to feel ashamed of every thing in my pamphlet which is wrong. Show me the wrong, and I will retract it. Convict the pamphlet of breathing an unchristian spirit, and I will acknowledge I am ashamed: —but do not expect that I shall blush merely because some brother *predicts* that I shall do so three months hence, or that I am capable of any regret at your own foreboding, that in 1840 the worms may feed upon such copies as shall then remain. Nor shall I, in my reply at all meet such remarks, or allow myself to be moved by the inspiration that will lead me to the severer rebuke, or the sly insinuation, or the reproachful sarcasm. I will not, knowingly, make you, gentlemen, and myself the sport of infidels, and the cause we profess to love, a bye-word among the wicked. But the latter is done when any Christian or religious paper rakes the sewers of the land to find the foibles of the Brotherhood, and then give them to the public.

I wrote my narrative from the conviction of duty; and for the same reason added the remarks. Something of the kind was wanted. I had long wished that some one else might furnish it. You are dissatisfied. Others approve. And if you wish to counteract the views I have expressed, surely it needs but little discernment to perceive, that it will not be done by a notice of the kind you have. You hold me responsible for my narrative because I have given my name. Very well. And if those who have given statements which affect the character of individuals, and the cause of revivals, were obliged to sign their own names to what they have written, we should have had much less of what is now newspaper slander, and Christian characters have been saved from many cruel wounds under which it has bled. When you give statements in your paper which effect individual character, clearly the name responsible should be given also. I have now just ground of complaint against you for abuse, in giving to the public, without the name of your informant, a statement which reflects injuriously upon me personally, and which I believe to be false, as I will show in the sequel. Others I know have made a similar complaint. I enter my protest, gentlemen, against such a course as incalculably pernicious.

I do not intend to enter into a defense of my pamphlet. I wrote it for home use: not at all expecting that it would circulate as it has. I regret, not that it has been circulated, but that it should be misunderstood and misapplied. Some who have complained to me of it, have altered their tone upon a careful perusal of the parts objected against. It is impossible, I think, that you could have understood my remarks when you wrote your strictures upon them, as a re-presentation, and I beg you to read them once more, as meanly as you consider them, will show you. If the pamphlet was before you, its contents could not have been on your mind when you wrote, for you state things as contained in it which I am unable to find. —Will you believe it when I tell you, that you have, in your notice of my pamphlet, no less than eighteen misstatements. Of their moral turpitude you may judge when I have given the full catalogue of them.

Here follows the 18 misrepresentations which are clearly refuted by Mr. Keep. But as most of our readers may not see them, we shall pass over the reply.

Such, gentlemen, is the catalogue of misstatements in your notice of my pamphlet. Let your readers judge whether I have any just ground of complaint. I now soberly ask you why you thus treat me, or my remarks! You say, indeed, that you feel yourselves "called upon to expose its inconsistencies." Why not then do it — why not speak of what is in the pamphlet—and not introduce things which are no where attached to it, and hold up the writer to the public as responsible for what he has not said? I ask, gentlemen, why you treat yourselves in this manner—and why you trifle with religious character, and the dear cause of revivals? To me it appears that were you thus conversant with the awful solemnities of directing souls to Christ, you would have suppressed things, and not a few which have appeared on your pages.

I am not insensible that my pamphlet has its defects. The comparison of the young convert to the infant child, p. 6, is not in all its bearings accurate and just. It would have been better not to have said exactly what I have of the brother who aided me, because we are always inclined to think much of the instrument. But I cannot see, as you say it is, that my pamphlet is pervaded by an air of defiance and attack. I should indeed be ashamed and deeply grieved, if this were true.

I am grieved at the manner in which you use the term, working women. Why play upon this term? Do the pious, praying women in our churches deserve the contempt you thus cast upon them? No. They are precious jewels in our churches. What would be the ministry without their prayers! —what the state of the world? They are powerful coadjutors in the great work of converting the world. I think you must have been annoyed by a set of women in the church of whom I know nothing, or you would have spared yourselves the irritation which such a notice of pious women cannot fail to bring upon you.

I cherish unfeigned respect for our Theological Seminaries, and have strong hopes of great good from them. I regret exceedingly that my mode of expression has led any to imagine that I undervalue them or their officers. In the just sense of the word, these Seminaries are among the new measures of the age. They should be well sustained. But they may need caution, and when there is occasion for it ought not to be withheld. I am not an advocate for an uneducated ministry. I have said nothing in my remarks which looks like it. I appeal to all who have known my labors for the refutation of what you impute to me on this subject.

You seem to be apprehensive of frightful results from the spirit and effects of new measures. I cannot reply to this, for I know not what image is in your mind. If you mean extravagance or fanaticism, or the encouragement of disorder in new measures, I will join with you in the prayer, "good Lord deliver us" from them. I am not responsible for these irregularities. Nor are they new things in the church. Christians in every age have wept over them, in deep and poignant sorrow. I have no doubt but that some men, in the ministry and out of it, ardently engaged to do good, have indulged in what is especially reprehensible. But the attempts so to fasten these irregularities upon new measures as to prevent the active, praying portion of our churches for special labor for the honor of God, in the conversion of sinners, will I think unquestionably fail. And I submit it for your prayerful consideration, whether the course you pursue respecting the revivals in Western New York, is a safe one. I have one proof that it is not a course which subserves the interests of religion, and the proof is this: the opposers of revivals, quickly catch at what you publish on this subject and consider it as subversive of their interests. A brother publishing the foibles of a brother! Surely the conductors of our religious papers should be careful to know that what they publish is true. In 1831, the Boston Telegraph I now have the paper before me, on the credit of some *informer*, stated that the following sentence "fell from the lips of a four-day preacher, not a thousand miles from Cortland co. N. Y. viz: you impenitent sinners, possess such an unshallow'd, ungodly, bull-dog bravery, you would run up a streak of lightning to catch God by the throat." The preacher referred to, it is believed, is a beloved brother who was then preaching in my pulpit—and I was present at every sermon he preached. I cannot recollect any such expression, nor do I believe that he used the language imputed to him, or that it can be proper for a religious paper to publish reports of such phrases when they are not used.

I confess my solicitude on this subject, and I entreat you,

gentlemen, and all the editors of our religious papers, not to publish any thing to the discredit of a brother, or of a religious meeting, unless you know it to be a fact, and not even then, only in such cases as duty clearly dictates. I have just requested a dismission from my pastoral charge, and I am expecting that my removal will be put down to the discredit of new measures, and proclaimed for further warning against protracted meetings, as leading to the dismission of ministers; that it will be said and believed, that our late meeting has occasioned my removal. But it is not the fact, and for the honor of revivals, and for the just credit of my church, I thus publicly state, that I am not led to the relinquishment of my present pastoral charge, by any influence of new measures. The vote of the church previously mentioned in Sept. 7, 1833, clearly shows that the church are able and willing to support me.

Many fears are entertained of Western revivals, and of new measure men of the West. Now I say to my Eastern brethren, hold still till we can know the facts in the case. Pray do not kindle into the ardor of high commendation, or into the indignation of a final rejection, merely at flying report.—There are busybodies in this concern, and they tattle grievously.

We have men at the West, who are ardently engaged in labors for Christ, and whose labors are mercifully blessed to the conversion of souls. They are sometimes called revival men, a bad term, however, and are often employed in protracted meetings. Some of them are prudent safe men, in all respects sound in the faith, and inflexible in their love of order—the order of the churches and the order of the ministry. And they are too the full new measure men. Surely then you need not be afraid of them. The praying portion of all the Eastern churches would, I have no doubt, gladly see them in their pulpits, and to their comfort follow them in their measures. Such are the men from whom, and from whose measures, our Western revivals should receive their character.

But among the men who labor successfully in revivals, are some who in all respects are not prudent and discreet. In some things which they allow I do not consider them as safe guides. Still God uses them to convert souls. Christians of deep piety are attached to them, and we are not prepared to thrust them aside, because of some exceptionable things in them. We rather admonish them to lay aside their objectionable peculiarities, and pray that God would correct them.—Now it has come to pass that, from the *exceptionable* things in these men, things which, with scarce an exception, ministers deplore and condemn, and the great mass of Christians are grieved at, our Western Revivals have received their character. The misjudgments of these men, or their eccentricities, have been looked upon as fair specimens of the revival, and the whole concern put down as suspicious. In this way our Western revivals have been greatly misrepresented, and the blessed cause much injured.

It has been reported to me that some men have preached and been otherwise very active in these revivals, who deny the essential doctrines. It may be so. No such man has labored with me, unless he has deceived me by preaching what he does not believe. Most of these men, if not all, are connected with Presbyteries or Associations reputedly orthodox, and surely the brethren who know them should expose them if they deny the faith. Divine truth must not be sacrificed. But I do not very highly estimate that orthodoxy which contends that *truth is error*, unless it be presented in precisely the same form, or manner.

Gentlemen, by your strictures, you have called on me to speak out on this subject. In the spirit of kindness, and from a heart that aches at the wounds Christians inflict upon one another, I respectfully inquire, is not the Journal and Telegraph too much given the retail of idle reports? I do not object to your publishing what you know to be facts. Please to review some of your statements, to ascertain if you may not, in other cases, have fallen into the same mistake that you have in your strictures upon my pamphlet. You are obviously much alarmed at new measures, and seem to have set yourselves in earnest about exposing to the world the state of our Western Revivals, and of setting things right among us. I allow that as conductors of a religious journal you are bound to expose errors, and beyond question there are connected with our revivals things that should not be; by this I mean that some will say and do what should not be said and done or encouraged. Yet in these revivals the power and grace and glory of God are manifest. Very many souls are converted. Not a few of the people of God "attempt great things and expect great things" for his honor. I pray you to be careful not to cast a reproach upon this great work of the Lord. I beg of you not to hold up this hallowed concern to the world as the

work of man. True, we need instruction. And when the "Wise men of the East" speak to us we will hear. But we desire them to do us the justice to believe that we are not the friends of fanaticism—or extravagance—or misrule—or the abettors of false doctrine—or that Christian discretion is wholly a stranger to the "Great West." Come among us and see the fruit and then judge. We are far below and behind what we should be, and the churches here do need from their brethren the aid of another kind of influence from that which they feel when their foibles are emblazoned. When your paper comes into our parishes, and presents 'hearsay' accounts of what occurred, and of detached sayings of this or that minister at some religious meeting, Christians are not benefited—the pious are grieved, and the profane gratified. In this way the church is kept in a state of agitation, the attention is diverted from the appropriate work of Christians, the breath of prayer is suppressed, and the Holy Spirit is grieved, and the revival of course stops. And who is the guilty cause of this? Let us all put the question, "Lord, is it I?" You say of my pamphlet, "we are called upon to use it to as good a purpose as we honestly can, in sustaining the bleeding cause of gospel truth and order." Surely your sympathies should be strongly excited at the sight of gospel truth and order mangled and bleeding. Your best efforts should be made to stop the flow of blood and heal the wound! Now is this kind work done by you, by collecting the imprudent and extravagant expressions of ministers, and of private Christians, and occasional improprieties which have occurred at some religious meeting, and publishing them to the world? Will this stop the blood, or heal the wound?

A religious meeting, when Christians feel strongly, and sinners deeply impressed, may be in most respects, judiciously conducted, and yet some things occur which both wisdom and piety condemn. Now let some visiting brother take down "at the time with his pencil," these bad things, send them on to your paper and you publish them, with some spirited remarks of disapprobation, and with the opinion that it is extremely doubtful whether such a meeting can result in any good: will this heal the wound? And when your *printed account* of what took place in this meeting comes back to the people who attended the meeting and know that much of it is misrepresentation—will the blood stop, and the cause of the gospel be honored?

You seem to look upon new measures in the gross as wounding the cause of truth. But are you correct? If you mean that fanaticism and error and extravagance, wound the cause, then say so, and proceed to tell the public what things are fanaticism, and where they are, and by whom they are allowed. You consider my pamphlet as inflicting a wound upon the cause of truth, &c. True, my remarks go to sustain new measures. But I *definitely state* what these new measures are. You might have seen this if you did not—if you did see it, p. 7, on what ground can you think that I am opposed to the same dear cause of gospel truth and order which you wish to sustain? Mark the fact. The new measures which my pamphlet sustains are given, in plain language, on p. 7. You cannot hold me responsible for any others. And when you attempt to hold me responsible for more, I ask who inflicts the wound? and by whose hands does the cause bleed?

It is lamentable, gentlemen, that you or I, or any one, should make the creature of the imagination, an object to shoot at—so that you should lay to the charge of any Christian, or Minister, or Church, or Presbytery, what they disapprove of as much as their censors do or can. The term new measures, is, in the public mind, inseparably connected with our western revivals. Now if, by the term, you mean extravagance, fanaticism and false doctrine, you slander these revivals by putting them down as the fruit of new measures. "Men's work—men-made Christians—machinery—turning off converts as you would run spoons," is what some men from the East have told me they considered as new measures.

From the tenor of some of your remarks, I supposed that you, gentlemen, have the same view—and that the readers of your paper would get the same views. But we who live on the ground have no such views of new measures—and when we learn that our eastern brethren adopt the new measures, we do not consider them as making Christians by any process of mechanism. Not at all. Rather we suppose them to feel and to act as we do at the west, which is, though I do admit to a very limited extent, to unite as Christians in seasons of special labor for the conversion of sinners; presenting divine truth—and relying upon the renewing and sanctifying operations of the Holy Spirit to render truth effectual to the conversion of the soul—not indulging the least expectation of success in the effort, unless "God give the increase." This

is our new measure in my own congregation, and in all the churches where I have aided in ministerial labor at protracted meetings.

BY HIS EXCELLENCY

HENRY W. EDWARDS,

Governor of the State of Connecticut.

A PROCLAMATION.

The summer is now past; the harvest is ended: The labors of the year and the year itself are fast drawing to a close. At this season, it has been the custom from the earliest period of our history, for the people of the State simultaneously to assemble, in their respective places of worship, devoutly, and publicly to acknowledge their reliance on a superintending Providence;—to give thanks for the many blessings they enjoy: and to implore their continuance:

I, therefore, in accordance with this custom, identified with our earliest and most cherished recollections, do appoint *Thursday the twenty-eighth of November* next to be observed as a day of *THANKSGIVING, PRAISE and PRAYER to GOD*. And I do hereby invite the people of this State, with their pastors; on that day to assemble in their usual places of worship, and render the homage of Thanksgiving and Praise to God, that he has cast our lot in a land of civil and religious liberty;—That we are permitted to seek His favor and render Him our homage in the way that we believe most acceptable to Him;—That He has continued to our State and Nation His numerous blessings;—That we are permitted to enjoy domestic peace, and we are undisturbed by foreign enemies;—That we have been blest with an unusual measure of health; and that, while desolating sickness has been abroad in the earth, it has not invaded our borders;—That he has prospered the labors of the husbandman and crowned the year with an abundance of all things necessary for our subsistence and comfort;—That He smiles on the labor of our artizans, and on the efforts to provide ourselves with the conveniences and embellishments of life;—That our ships are permitted to traverse the ocean, transporting the surplus of our productions, and bringing back the productions of other climes, and the far distant regions of the earth;—That He is spreading the light of knowledge in the world, and breaking the rod of the oppressor; and that He has vouchsafed to us as a people and as individuals, countless other blessings, spiritual and temporal.

And also to acknowledge our waywardness and aberration from the path of duty, and offer our fervent supplications, that He would enlighten our minds and guide our footsteps; that He would enable us to live in conformity to His will, and fulfil the object of our creation; that He would guide and prosper us as a Nation, and hereafter as heretofore, give us an happy issue from all disasters.

I invite all, on that day to abstain from employments inconsistent with the spirit and temper suited to the occasion. Let us, in sincerity and truth, present the spectacle of a whole people bowing with humble reverence to an Almighty father, acknowledging our dependence, and seeking his favor and direction. In the circles which may be assembled, although called to recount judgments, let mercies be remembered; and in the enjoyment of the bounties of Providence, let excess be avoided.

Given under my hand, at New-Haven, this tenth day of October, in the year of our Lord one thousand eight hundred and thirty-three, and of the independence of the United States the fifty-eighth.

HENRY W. EDWARDS.

By his Excellency's command.

THOMAS DAY, Secretary.

PREJUDICE AGAINST PEOPLE OF COLOR.

Mr. Hamilton, author of the new work on "Men and Manners in America," relates the following:

Chancing one day at the ordinary at Bunker's to sit next an English merchant from St. Domingo, in the course of conversation, he mentioned the following circumstances. The son of a Haytian General, high in the favor of Boyer, recently accompanied him to New-York which he came to visit for pleasure and instruction. This young man, although a mulatto, was pleasing in manner, and with more intelligence than is usually to be met with in a country in which education is so defective. At home he had been accustomed to receive all the deference due to his rank, and when he arrived in New-York, it was with high anticipations of the pleasure that awaited him in a city so opulent and enlightened. On landing he inquired for the best hotel, and directed his baggage to be conveyed there. He was rudely refused admittance, and tried several others with similar result. At length he was forced to take up his abode in a miserable lodging house kept by a negro woman. The pride of the young Haytian, (who, sooth to say, was something of a dandy, and made an imposing display of gold chains and bracelets,) was sadly galled by this; and the experience of every hour tended further to confirm the conviction that, in this country, he was regarded as a degraded being, with whom the meanest white man would hold it disgraceful to associate. In the evening he went to the theatre and tendered his money to the box-keeper. It was tossed back to him, with a disdainful intimation, that the place for persons of his color was the upper gallery. On the following morning, my countryman, who had frequently been a guest at the table of his father, paid him a visit. He found the young Haytian in despair. All his dreams of pleasure were gone, and he returned to his native Island by the first conveyance, to visit the United States no more.

CHRISTIANS SHOULD SPEAK OFTEN ONE TO ANOTHER.

It is recorded as a prophetic history, "They that feared the Lord spake often one to another." This declaration discloses both the duty of Christians, and their true temper when in the high exercise of godliness. But this, like many other religious duties, is often neglected by the professed disciples of Jesus. Still when duly discharged it is a source of very high enjoyment great. By neglecting to converse with one another, Christians of the same church often become alienated in their mutual feelings; jealous of each other, and disposed to feel that they are undervalued by their brethren and sisters; cold and inactive in Christ's service; and disheartened in their efforts to grow in grace and save souls. One of the greatest evils, except immorality, in a church, is that members do not know each other as Christians. As men of the world and members of civil society, and in relation to secular business, they may be well acquainted, while they are almost entire strangers as Christians. Hence they do not enter into each other's sorrows and joys; and are consequently almost destitute of those endearing sympathies, that should bind together closely the members of Christ's family.

If the members of a church would be faithful to visit each other for Christian conversation and improvement, they would soon perceive their mutual benefit to be very great. Their love to each other would abound; their Christian graces thrive; if they had become backslidden, they would be revived; if they had neglected to warn sinners they would awake to a faithful discharge of this duty; their clouds of darkness would disappear, and the sunshine of joy, and hope, and spiritual courage, break forth upon their souls; and their growth in grace, their spiritual enjoyment and usefulness would be vastly increased.

Rochester Obs.

Temperance Reform.

Our readers will recollect the interesting trial of Alcohol, which we published not long since. Some remember it, no doubt, because they trembled while reading it, for the fate of a dear friend; while others rejoiced to see the vile wretch, who had done so much mischief in the world, brought to justice. Almost all criminals will make confession, after they are proved guilty, and condemned. So with this old offender. We now copy from the same paper, (the Temperance Recorder,) the LAST WORDS AND DYING CONFESSON OF ALCOHOL.

The time has at last come, when, by a righteous decision of my country, I am doomed to an ignominious destruction. Before I go hence, and am buried forever in an execrable grave, I wish with due solemnity to make a humble confession of my guilt, and to lift my warning voice against those insidious enemies to the peace and happiness of man, that captivate his heart while they destroy his soul.

I acknowledge the truth of the testimony brought against me, the fairness of my trial and the justice of my sentence. It is but deserved retribution, that I should be executed by WATER, to whom, notwithstanding his spotless innocence, I have ever been an implacable enemy, and have injured in the estimation of thousands, to whom he was friendly. If all the evils which I have propagated in the world, had been enumerated in the indictment against me, a general confession of their truth would have been sufficient; but oh, how little did my accusers, or the witnesses against me, know of the secret machinations in which I have been engaged to bring ruin upon the family of man.

When I was yet a youth, unknown to the community, my first device was to gain access to the hearts of the multitude, by representing myself as a philanthropist. To this end, I became servant to a physician. Alas! alas! I am sorry to say, my well meaning patron died my slave. He was so captivated with my insinuating qualities, that he introduced me most extensively, and with high commendation, to all his customers, and I soon became the admiration of the sick and the well. My popularity was so great, that all my acquaintances speedily became my warm friends, and indeed, in most cases, such was the power of my fascination, that they fell deeply in love with me, and felt that I was positively indispensable to their happiness. I now entered into a league with sin, and our sway was irresistible. By inflaming the passions of men, I destroyed their judgment and stupefied their consciences, so that they at once became weak and wicked. Sometimes they would mourn over the evils I was producing in the community, and bewail my destructive influence among their own friends; but no sooner did they touch me, than my bewitching power forced them again into willing captivity. They felt not their danger; they knew not that the poison that drove others to phrenzy, was circulating in their own veins; they could not be made to believe that they were voluntary agents in the work of destruction.—Thus I had millions in requisition, who never felt the cord that bound them, and wist not till they were beyond hope, that "their strength was departed." As my influence increased, I became bold; I entered the councils of state and produced wars; I went into armies and stirred up rebellion and treason; on board of ships at sea, I caused revolt and mutiny; in legislative assemblies, violence and discord; in churches, backsliding and hypocrisy; in families, unnatural alienation and conjugal infidelity; and poverty, disease and death every where. In my whole career, sin was my inseparable companion, and though I do not make this disclosure

with the hope of pardon; this I cannot expect, I am conscious of not meriting it; for my guilt is too open, and read of all men, to permit it; yet as I know that my accomplice is still at large, I wish before I go hence, to apprise the public, that when I am removed, he will be more easily restrained; his arts will be less successful, and with the same vigilance, he will be much more easily detected and subdued, than when we were associates.

"MAKE THE CASE YOUR OWN."

Let the man, who is told that by his example and his influence and his efforts, he will unquestionably be the means of reforming some one individual from the ways of drunkenness, and yet refuses to join the temperance society, let him make the case his own. Let him suppose his brother to be a sot—disgracing his family and himself, wasting his property and destroying his health; and let him feel that if such a man, or such men would show their decided aversion to all indulgence in drinking, and would not he feel that in not doing what is so easy for them to do, they were acting very wrong—were incurring guilt?

Reader! Do you make or sell ardent spirit? Make the case your own. Suppose your neighbor kept a distillery, or a store, or a tavern, and your son or brother was a sot, and every day or two was intoxicated at that distillery, store, or tavern, would you not feel anxious that your neighbor should give up the traffic? Would you not think it his duty? Would you not think him cruel if he did not? And if in reply to your earnest and tearful expostulations, he should say, "I must support my family—if I do not sell, some one else will," &c.; would you not point him away from earth to the scenes of future retribution, and ask him whether his rum-making and rum-selling would afford him any consolation in an hour when all the treasures of both the Indies will be of less value than the smallest dust of the balance? So we now say to you, and your eye we direct to those scenes. In the name of some heart-broken wife, some agonizing parent, some weeping brother or sister, we call upon you to desist. "Make the case your own."—*Temperance Recorder.*

From the New-York Evangelist.

RENUNCIATION.

A country minister, being invited to preach the weekly lecture, to a congregation in this city, after dismissing the people took out his tobacco and began to chew the filthy weed. A member of the church remonstrated with him on the sinfulness of the practice, and stated that he could not expect that impenitent sinners, under his instructions, would give up their sins, while he indulged in a sin himself. "I know it is wrong" said the minister, "I have often resolved to give up the habit, but I have not resolution enough to persevere." "Why," said the other, "that is the very excuse the impenitent give for not repenting and forsaking their sins." "Well I'll think it over as I go home," observed the minister, "and perhaps I will give it up." "That will not do," replied the church member, "for we never allow this if we can help it; we exhort the impenitent to repent on the spot; we never tell them to go home and repent, nor do we pray that they may repent when they reach home." "I see," said the minister, "I cannot get away so—therefore I will try to give up chewing." "But," remarked the other, "that will not do neither. We never urge sinners to try to give up their sins—do you?" "Why no, I think it is wrong to intimate that they cannot do it at once." "Will you then act as you preach, or let your conduct give the lie to your preaching?" "With the help of God," said the minister, "I will leave off the practice from this moment."

A member of the church, where this conversation took place, who was in the habit of chewing tobacco, was so impressed with what had taken place that he solemnly promised to abjure the filthy habit without delay.

A STAR IN THE WEST.

Progress of temperance at Jonesborough, Tenn.—A stable converted into a store for retailing ardent spirit.—An example for Virginians.—The Wagoner and his barrel of rum.—A Temperance Society.

Extract of a letter to the Editor of the Southern Religious Telegraph, from Rev. H. M. Kerr, dated—

JONESBOROUGH, JULY 26, 1833.

On the glorious "Temperance Reformation" I have good news, and cheering facts to state. Some time since, there was *admirable effort* and a good deal of practice on the subject in this place. The merchants unanimously ceased to traffic in ardent spirit, and refused to keep it in their stores; and the chief inn for travellers, banished it. There were two or three tipping shops, where it was retailed to those who were disposed to ruin themselves here and hereafter. But the corporation by means of a high tax have banished it from the town. There is none retailed within the limits of our borough. On our western extremity, and entirely out of sight of the town, there is a short-lived establishment in a *horse stable*, literally. A family not of the best character, have attached a chimney to the stable, and are now living in it, and retailing spirits, when they can procure any. On the east of the town, and out of view, there has been lately erected a little building, significantly called "Pin-hole," about 10 or 12 feet in length, breadth, and height, resembling more a "hen-roost," than perhaps anything else. Thus you see to what honor the town of Jonesborough has exalted retailers and dram-drinkers. May it soon be the case every where that they will be associated only with beasts and birds? From the course of Jonesborough some of your Virginia neighbors may learn a useful lesson. A few weeks ago, I learned from the Telegraph, that the citizens of a certain county were reduced to a sad dilemma, by the "stupidity of the magistrates in concluding that there was no suitable place in their county for retailing ardent spirits." After condemning this stupidity, some one directed their attention to the burying-ground as a suitable place. But let me beg them by no means to pollute the grave-yard, nor disturb the ashes of the dead, by fixing their retailing shops there, while there are any old horse stables or hen-houses in the land. In this matter, at least, encourage the Virginians to follow the Tennesseans.

I must relate another fact honorable to our town. It was noised abroad that there would be something of a gathering here on the *Fourth*, for various purposes. Among others, a patriotic dinner was to be had. A man in a neighboring village five miles distant, concluded it would be a very favorable time to dispose of some of his "stuff." Accordingly he paid us a visit with a barrel of wine, and another of rum, on his wagon. But after placing it in the street, and going from house to house in vain, he was compelled to turn round his wagon, and take away with him an article for which our citizens had no use. I saw him myself making frequent stops, as he departed along the main street. He finally left the town after sunset, no doubt much disappointed, and I trust mortified, without selling a drop. The dinner was had, and the toasts were drank to *pure lime stone water*.

There is another circumstance worth relating, and imitating. Last week our county court held its sessions; and in the exercise of the power granted by the legislature of fixing the tavern rates, decreed that the price of a half pint of spirits shall be three and one eight cents. The retailer who receives more is liable to a penalty of \$1.25, and if he neglects to keep the rates posted up in his room, is liable to a penalty of \$2.50. This applies to the whole county. We therefore hope, that soon there will not be a retailing shop in the county.

My chapter on temperance is not yet closed. At our communion season last month, notice was given publicly, that at the close of the meeting on Monday, an attempt would be made to form a Temperance Society, on the principle of total abstinence. Accordingly a constitution was prepared, introduced, read and adopted; and ninety-two individuals subscribed to it before we left the church. This we considered a very encouraging commencement. We adjourned to meet on a certain evening during the week of the sessions of the Supreme Court in this town. The adjourned meeting was held. And was honored with the presence and encouraged by the addresses of two of the Judges of the Supreme Court, and also of the

United States attorney of the eastern district of Tennessee. The addresses of those three gentlemen were lucid, plain, pointed, and powerful. They were altogether worthy of the high standing of their learned authors. Perhaps few Temperance Societies have been favored with the presence and speeches, at one time, of three gentlemen so high in office and talent. And it angers well for our country that such men embark in this good cause with so much zeal and energy. At the close of our last meeting 22 individuals more signed the pledge. Our infant society numbers 112, who have publicly pledged their honor as long as they live to obey the Apostle's injunction, "touch not, taste not, handle not," ardent spirits. And a little exertion will greatly swell this number. Exertion shall not be wanting so long as I live.

EARLY TEMPERANCE SOCIETY.—The Litchfield Enquirer gives an account of a Temperance Association which was formed in that village in 1780—the members of which, amounting to nearly 40, pledged themselves to each other to carry on their business "without the use of distilled spirits as an article of refreshment," either for themselves or those whom they employed. Thirteen of this number are now living—all but three of whom reside in Litchfield.

Revivals.

OHIO.

Extract of a letter from a clergyman in the State of Ohio, to the Editor of the Religious Intelligencer, dated October 2.

It is rather a time of coldness in this vicinity, but we hear of revivals in some towns on the Reserve. There has been some special attention at Windham, for several months past, and some hopeful conversions, and also at Elyria. A protracted meeting was held at Twinsburgh, several weeks ago, and it is said that there has been about thirty hopeful conversions, as the result of it. And since, there has been a protracted meeting held at Aurora, which was attended with great solemnity. A considerable number appeared to be under conviction and serious impressions, and the Spirit of God was evidently present. But I have not heard from there since the close of the meeting. About the same time, a protracted meeting was held in Kinsman, which issued in several hopeful conversions.

Thus we have great reason to be thankful, that the Spirit of God has not wholly forsaken us, notwithstanding our ingratitude and provocation. And may we all so repent, and humble ourselves, and implore his gracious return, that he may revive us again, and cause us to rejoice in God.

WALTERBOROUGH, S. C.

Walterborough has indeed undergone a happy change within the two past years. Our little village has been signally blessed by the Lord. But two years ago, and this village was a place of pride, fashion, dissipation, and vice. In it the Christian religion scarcely had "a location and a name." 'Tis true we had churches, and pious and excellent ministers, but there existed so many *powerful repressing* worldly influences, as to dissipate and entirely grieve away the Spirit of God. In a village, for example, numbering about fifty families, there were a few pious females, a still smaller number of males, and but two or three family altars erected. The morning and evening sacrifice were mere matters of ridicule and contempt. But how are these things changed—A

large majority of the people are now on the Lord's side. Things are completely reversed. Now, not more than five or six families fail to raise their Ebenezers to the God of their salvation.—Now "Old things have passed away, and all things have become new."—"The Lord has indeed been good to us, whereof we should be glad."

"Ours is the bliss, O Lord
But thine the boundless praise."

And how, it may be asked, Mr. Editor, have these changes been brought about? What power has effected this wonderful reformation? The answer is easy—"Tis the power of God and the work of God."—"Tis the power and Spirit of God attending the protracted meetings held for the preaching of his Holy Word.—"Tis the work of Revival. And is there any thing strange in this? Have not revivals been common since the days of the Apostles? And have they not been the means of salvation to thousands? Have not many of the most eminent and shining lights of the Christian church, been subjects of converting grace in the midst of revival scenes? Is it necessary to make religion a subject of profound study, in order to attain salvation? May not the judgement be thoroughly convinced of the divine authenticity of the Scriptures, and the heart continue a stranger to converting grace? May not the head be fully enlightened, and the heart continue to be a willing servant of sin?—Yes, Mr. Editor, man is a being of feeling as well as of intellect, and the Preacher may thunder the divine law forever on the sinner's ear, and except it is carried home to the heart by the influences of God's Spirit the sinner will be a sinner still.

For what the Lord has done for this community, we desire to be glad. At our first meeting, there were twenty converts—at the second sixty—and the third, about ten. Among them was a large proportion of men—intelligent men. Of this number, eight were lawyers—one of whom is our present Attorney General, and three of whom, gentlemen alike distinguished for their fine talents and amiable virtues, have resolved on the Christian Ministry and are now preparing to go forward, unfurling to a wicked and gain-saying world, the blood-stained banner of the cross.

Charleston Obs.

NEAR COLUMBIA, BOON CO., Mo., }
SEPT. 18th, 1833. }

To the Editor of the Evangelist—I have recently had the privilege of attending three Presbyterian Camp Meetings. The first, which was in my own church, produced much solemnity and attention, though but few cases of conversion. Brother Nelson was with me. There are some deeply anxious; my church are but now beginning to awake to duty. I found them very cold when I returned from the East. The materials to operate upon here are of a peculiar cast, Arianism and Campbellism are very popular. The Campbellites have immersed, and thereby regenerated a number this summer. We are still on the increase, and hope (not idly) for better days. The Synod meets here next month; I trust it will be productive of great good to my people. We are beginning to pray.

The second Camp Meeting was in brother Hoxsey's church; 17 were added to the church, and some more hoping in Christ, and many anxious about their souls. It was truly a good meeting. Christians felt that it was good to be there.

The third was in Marion county. The meeting lasted seven days. There were 20 or 25 families on the

ground. The Spirit of the Lord was evidently with us, from the commencement of the holy convocation to the end. Christians came to the ground with a praying spirit, and looked for great things. The meeting commenced on Thursday, the 29th ult. On Friday, we began to call upon the anxious, to manifest their feelings by taking certain seats appropriated for that purpose. Numbers came—also on Saturday. On Sabbath, after the communion, the seats were thronged.—It was a melting time. Sinners of every grade and condition in life came forward. Many were born again on that day. The interest continued until the close of the meeting, and 74 were added to the church; 71 on profession of faith, and 3 on certificate; 36 were men, mostly men in the prime of life, many of standing and influence.

An Infidel physician was born again, and publicly professed Christ. Shortly after he had publicly avouched the Lord Jehovah to be his God, he told me, with tears in his eyes, and his countenance beaming with joy; "I am astonished I have not always thought and felt as I do now. I was (said he) a confirmed Infidel; and thought I could disprove the religion of Jesus Christ to the satisfaction of any candid person; but now I cannot see a single plausible argument in favor of Infidelity. I have been looking for my strong reasons, but they have fled."

The means used, were the plain, practical preaching of the gospel; urging upon the sinner his lost condition while in voluntary rebellion against God; the importance of immediate reconciliation to God through the Lord Jesus Christ. We all believe the bible teaches the sinner's ability to make to himself a new heart, and consequently he is criminal if he does not do it. We also believe and teach that he will not do it unless operated upon by the Holy Spirit; but that that operation of the Divine regeneration does not preclude the agency of the sinner; in other words, that the Spirit persuades the sinner to repent; and the sinner repents, &c. &c.

In measures, we are apostolical. Any thing that will do good, and is not contrary to the Scriptures, we adopt. We do not stop to ask, does D. D. this one, or that one, sanction it?

WILLIAM P. COCHRAN.

P. S. A number of the students of Marion College were the subjects of this good work. The prospects of that Institution are very flattering. I am fully convinced of the entire feasibility of the plan. It is one of the most powerful engines God has ever put into the heart of his children to establish; and for Evangelising this land; yea, and others, now in the region and shadow of death.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In Hamden, on the 24th ult. Russel Jones, aged 6 years. The boy was standing that morning near a long stick of wood, when a cart drawn by a yoke of oxen struck one end of the stick and threw the other end round against the back part of the head with such force as to cause his death almost instantly.

In New York, on the 18th inst. Lynde Catlin, Esq. in the 65th year of his age.

In Middletown, on Thursday, Mrs. Stocking, one of the sufferers on board the steam boat New England.

At South-Canaan, on the 1st ult., Dea. ISAAC BEEBE. He had long been a professor of religion, and an officer in the church. He manifested a deep interest in the promotion of Christ's cause, and apparently lived the life and died the death of the righteous, and his end was peace. "Blessed are the dead, who die in the Lord."

Poetry.

A MOTHER'S GRIEF.

To mark the sufferings of the babe
That cannot speak its wo;
To see the infant's tears gush forth,
Yet not know why they flow;
To meet the meek uplifted eye,
That faint would ask relief,
Yet can but tell of agony,
This is a mother's grief.

Through dreary days and darker nights,
To trace the march of death:
To hear the faint and frequent sigh,
The quick and shortened breath;
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close,
This is a mother's grief.

To see in one short hour decayed
The hope of future years;
To feel how vain a father's prayers,
How vain a mother's tears;
To think the cold grave now must close
O'er what was once the chief
Of all the treasured joys of earth,
This is a mother's grief.

Yet when the first wild throb is past
Of anguish and despair,
To lift the eye of faith to heaven
And think my child is there.
This best can dry the gushing tear,
This yields the best relief,
Until the Christian's pious hope,
O'ercomes the mother's grief.

DALE.

MAKING THE MOST OF TIME.

The British Critic says of Dr. Abercrombie, the author of late works on the intellectual powers of man and philosophy of the moral feelings,—

"Dr. Abercrombie is a physician at the highest eminence of his profession; and consequently engaged from morning till evening in the discharge of its anxious duties. As we stated before, it may be almost literally said that his chariot is his study. And be it further kept in mind, that he has been mainly impelled to this consecration of the fragments of his time, by his solicitude for the moral and spiritual welfare of those young men who are dedicated to the same pursuit in which he has achieved his own gratifying distinction."—*S. S. Journal.*

DEATH BED THEOLOGY.—"I am so oppressed," said the dying Claude, "that I can only attend to one or two of the great truths of religion; the mercy of God in Christ, and the glorious aids of his Holy Spirit. I know in whom I have believed, and I am presuaded he is able to keep what I have committed unto him against that day. My whole resource is the mercy of God. I expect a better life than this. Our Lord Jesus Christ is

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my righteousness." Thus died the venerable and godly John Claude, in the sixty-eighth year of his age.

MEDICAL INSTITUTION OF YALE COLLEGE.

The annual course of Lectures in this Institution will commence on Thursday the 14th of November, and will continue sixteen weeks. There are at least five Lectures daily throughout the term, and a part of the time six. The several branches are taught as follows, viz :

Principles and Practice of Surgery, by THOMAS HUN-
BARD, M. D.

Theory and Practice of Medicine, by ELI IVES, M.
D.

Chemistry and Pharmacy, by BENJAMIN SILLIMAN,
M. D.

Materia Medica and Therapeutics by WILLIAM TUL-
LY, M. D.

Anatomy and Physiology, by JONATHAN KNIGHT,
M. D.

Obstetrics, by TIMOTHY P. BEERS, M. D.

The fee for each of the courses, except obstetrics which is \$6, is \$12 50, and the whole amount of fees, including a Matriculation fee of \$5, and a Contingent Bill of \$2 50, is \$76, which is to be paid in advance. The graduation fee, is \$20.

NOTICE.

The Church in Woodbridge have concluded to hold a protracted meeting, to commence on Tuesday, November 5th, at 10 o'clock A. M. The ministers and churches in the vicinity are invited to join with them and aid them by their labors and their prayers. At the present time, when Zion seems to be covered with mourning because few come to her solemn feast, might we not hope that our churches would be revived, if a considerable portion of the members would come together on such an occasion, and unite in their prayers and their efforts for a revival of religion. Let the experiment be made, and it will be found that praying breath is not spent in vain.

TEMPERANCE MEETING.

With the leave of Providence, a meeting of the American Temperance Society will be held at Cincinnati, Ohio, on the 22d inst. to consider the best plan for the promotion by the diffusion of information, and the extension of kind moral influence, the cause of Temperance throughout our country. All friends of Temperance are invited to attend.

All communications to the subscriber, previous to Jan 1, 1834, may be made to him at Cincinnati.

Editors of papers friendly to the cause of Temperance, are requested to insert the above in their publications.

J. EDWARDS, Cor. Sec. Am. Tem. Soc.

NOTICE—The annual meeting of the Doreas Society will be held at the house of Mr. Ab'm Bradley, in State-street, on Wednesday, Oct. 30th, at 3 o'clock P. M.